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The LION

A merely parochial newsletter *for members only* of St. Mark's Parish, Denver, Colorado. The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."



For Members Only

Our "reform" minded members may ask why so many Churches and Chapels, including our "Lady of Walsingham" chapel at St. Mark's, are devoted to the patronage of the Blessed Virgin Mary, mother of our Lord and God Jesus Christ. The answer is that the Bible tells us so. "All generations shall call me blessed" records St. Luke in his Gospel. In the Gospel of John the importance of the Incarnation is stressed from the introduction of "the Word made flesh and dwelt among us." We are told that the Child whom Mary bore is very God of very God, eternally begotten of the Father.

St. Mary the Virgin has provided, in the text of the canticle *Magnificat*, one of the most important theological texts explaining the extraordinary importance of our Lord and of His appearing. St. Elisabeth, mother of the Forerunner, St. John Baptist, foretold these wonders as well. St. Mary Magdalene is revered as the "Apostle to the Apostles" because she announced the fact of the Risen Christ, having been privileged to meet him first on the Sunday of the Resurrection. Other faithful women saints were with our Lord at His Crucifixion even while the Apostles (with the exception of John) had fled away in fear and confusion.

The life of the Church and the life of St. Mark's have been enriched with the faithful witness and teaching and spiritual resources of our women saints. Sister Hannah worked tirelessly in this parish during the 25 years of Dr. Houghton's pastorate and was present during the visit of Archbishop Tikhon, now revered as St. Tikhon the Enlightener of America, in 1904. There have been hundreds of women saints in the 120 years of this Parish and any reader of the LION is acquainted with the theological contributions of our women parishioners. We publish more theological reflections and reviews by women than any Orthodox periodical known to me, and we desire and encourage ever more.

Why then, men only as priests? In my humble opinion, God knows men will not serve in the servant ministries of the Church unless commanded to do so. It is because of the spiritual laziness of males that they are required to serve as Deacons, Priests, and Bishops!



*Ss Elizabeth & nun Barbara,
monastics & nursing sisters*

In this LION find :

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Craft Fair

Bake Sale

&

English Tea

at Saint Mark's Parish

beginning 9:00 am until 4:00 pm

Saturday, 28 October '95

1405 South Vine Street (at Arkansas Avenue)

Denver, Colorado

telephone 722-0707

All are welcome!

Why Women can not be Priests

MANY ORTHODOX CHRISTIANS in the contemporary world have observed controversies within certain Protestant sects surrounding the 'ordination' of women to fulfill functions previously reserved for male priests or ministers. Seeing these innovations, some wonder whether there can be women priests in the Orthodox Church; others may occasionally be drawn into discussions with these sectarians wherein they are asked about the Orthodox 'theological perspective' on the subject.

Ordaining women as priests has not been an issue often raised within the Orthodox Church; certainly to those Orthodox faithful who are first or second generation immigrants for whom Orthodoxy and national culture have been intertwined it seems hardly conceivable. Yet in modern, Western society the question cannot be ignored because informed knowledge and spiritual wisdom are the principal weapons necessary to preserve not only a true Orthodox ethos, but indeed to preserve the right teaching of Orthodox Tradition.

Holy Tradition. Orthodox Christianity has been very careful throughout the ages to preach and transmit to all generations the authentic teaching of Christ as delivered through His Apostles¹. Holy Scripture², together with the consistent teachings, writings, and proclamations of the holy fathers³ comprise Holy Tradition which is the embodiment of Christ's teachings. Insofar as God is eternal and changeless⁴, and inasmuch as the Holy Spirit guides the Church⁵, those things which have been proclaimed as true by the whole Church⁶ remain so for all time because they are infallibly inspired⁷. Indeed, we are counseled to stay away from those who ignore these consistent teachings⁸ and who are therefore considered heretical⁹.

¹See Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

²The Bible.

³Bishops who are successors to the apostles.

⁴See:

- a. Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms."
- b. Romans 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; ..."
- c. Romans 16:26: "... but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God ..."
- d. Malachi 3:6: "For I am the Lord I change not; ..."
- e. James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom there is no variableness, neither shadow of turning."

⁵See:

- a. John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
- b. John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

⁶The teachings and canons proclaimed by the Church gathered in an ecumenical (or universal) council.

⁷The Church is infallible because it is the Body of Christ (see 1 Corinthians 12:27: "Now ye are the body of Christ and members in particular"), guided by the Holy Spirit (cf. John 16:3).

⁸2 Thessalonians 3:6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that

Canon Law¹⁰ is absolutely clear that only men may be ordained to the priesthood; according to the fourteenth Canon of the Sixth Ecumenical Council:

"Let the Canon of our holy and God-bearing Fathers be observed also in respect to this, that a Presbyter¹¹ may not be ordained before he is thirty years old, though the man may be thoroughly worthy; but, instead, let him be obliged to wait. For our Lord Jesus Christ was baptized when He was thirty years old, and then He began teaching. Likewise, let no Deaconess¹² be ordained¹³ before she is forty years old."¹⁴

It is historically clear that women have never been ordained to the priesthood, and that this is in accordance with the written Canons of the Orthodox Church. When discussing this issue, however, many in contemporary society (particularly those who are non-Orthodox or those Orthodox who only marginally live in accordance with Holy Tradition and the practices of the faith) will protest that this argument can be reduced to say only: 'It has never been so and thus never will be so'. Although spoken as a protest, their statement is nonetheless true. Holy Tradition is not an evolutionary collection of ideas and practices; instead it is the transmission of eternal truth being at once both 'medium and message', and there are thus several vital realities communicated through the Tradition of ordaining only men in the Orthodox Church specifically consistency, fulfillment of the Old Testament Temple ritual worship, and the iconic character of the priesthood.

Consistency. Some critics of Orthodoxy decry its 'traditionalism' and protest for change and relevance, sometimes quoting Ralph Waldo Emerson who once wrote: "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines." Theological consistency, however, is not foolish: God is changeless and His truth is eternal, indeed there is absolutely no evidence that God has ever been inconsistent or relativistic.

ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

⁹Heresies are beliefs incompatible with truth and faith; e.g., it is heresy to believe that Jesus Christ is not God. Heretics are those who maintain such untrue beliefs.

¹⁰The 'decrees' or 'administrative laws/standards' issued or endorsed by the Ecumenical councils are referred to as the "Canons" – or the "canon Law" – of the Orthodox Church. Although many are administrative in nature, and some refer to societal conditions extant when they were proclaimed (and perhaps currently irrelevant), they are nonetheless deemed to reflect the wisdom of the Holy Spirit and are part of Holy Tradition. Their sense is thus part of unchanging Orthodox doctrine.

¹¹Priest.

¹²The nineteenth Canon of the First Ecumenical Council speaks of Deaconesses. These were women ordained to serve specific administrative functions (principally regarding the visitation in homes of women married to non-Christians, the questioning of Christian women traveling with commendatory letters from their own church (lest they be heretics), and the guarding of the church doors lest uncatechized and unfaithful women enter the temple. Their principle function was to anoint women being baptized, since it is not proper for a woman's body to be seen by men (i.e., the Bishop or Presbyters officiating at the Baptism). A Deaconess, however, can neither bless nor do anything that Presbyters and Deacons do.

¹³In English the word "ordination" is used to translate the original Greek term, "ceirottoniva" which means the "laying-on of hands." Not only men accepted into the three orders of the priesthood – deacons, priests, and bishops – are set aside by the "laying-on of hands," but so too are readers, chanters, and subdeacons. The "ceirottoniva" of deaconesses spoke of here was the "laying-on of hands" which appointed them to an office similar to that of a reader or chanter, but certainly not in any way comparable to that of the priesthood.

¹⁴The Rudder (Phdavlion), The Compilation of the Holy Canons by Saints Nicodemus and Agapius, The Orthodox Christian Educational Society, Chicago, Illinois, 1957 and 1983; page 307.

The first argument for a male-only priesthood is the example set by Jesus Christ Himself Who choose only men to be His Apostles (both the twelve¹⁵ and the seventy¹⁶). Those who advocate the ordination of women clearly admit that they support a practice different from, and inconsistent with, that established by Christ. Their justification for such a suggestion is that Christ chose only men in accordance with the prevailing social conditions in Judea 2,000 years ago; thus as society changes the practice can, and perhaps should, be modified. The serious proponents of this argument do not condemn Christ for ordaining only men in His time, for that would imply that He did something wrong which is theologically impossible. If Christ had done wrong, He sinned; and if He sinned He is not God and His death on the Cross was death for this sin of His (and perhaps others) rather than for the sins of the world¹⁷. Advocates for the ordination of women argue instead that Christ did what was socially just in His time yet which would be unjust in our time; some even are so bold to say that "If Christ were alive today, He would have chosen women Apostles" as though they are so wise as to know the mind of God.¹⁸

The False Argument of Social Relevance. Those advocating women's ordination do not see this adaptation to contemporary culture as inconsistency but rather as the application of one principle to two different situations: Christ accepts the social condition of the human race at various periods in its history and basically 'does what He can with what He has'. In other words, Christ accepted the fact that only men could become Apostles in the Mediterranean world 2,000 years ago for the following two principal reasons: men were acknowledged as socially dominant (or more dominant) over women, and, since women had a lower social status, they would not be as credible as men¹⁹. Knowing these realities, Christ therefore made the right and just (in fact the practical, or situationally ethical) decision because it was so vitally important to spread the Gospel that He chose the optimal candidates for the task under the prevailing circumstances.

This, however, is an extremely dangerous and flawed argument. If women are equally capable and worthy of becoming priests, Christ sanctioned discrimination against them to successfully proclaim His Gospel. By so doing, Christ denied women the opportunity to fully realize their full humanity as beings created in the image of God, placed on earth together with men to be like Him. Christ moreover effectively institutionalized the social subordination of women within His Church (within His Body²⁰) and thereby established an imperfect Church

¹⁵cf. Matthew 10:1-2

¹⁶cf. Luke 10:1 ff.

¹⁷This position could be supported by Arian heretics who claimed that Jesus Christ was less than God. The Orthodox position, of course, is very clear as the Nicene Creed proclaims: "I believe ... in one Lord, Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made. ..."

¹⁸Romans 11:33-34: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?"

¹⁹And for this reason Saint Paul admonishes: "Judge in yourselves: is it comely that a woman pray unto God uncovered?" (1 Corinthians 11:13), and "Let the women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (1 Corinthians 14:34).

²⁰See:

- a. Romans 12:5: "So we, being many, are one body in Christ, and every one members one of another."
- b. 1 Corinthians 12:13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."
- c. Colossians 1:18 "And he is the head of the body, the church; who is the beginning, the

that was thus subject to evolutionary development and change. Not only would Christ have committed an injustice against the divinely-bestowed dignity of women but He would also have made His Church a lie. Therefore Christ would have sinned and would at best be something less than God. If this is so, His death that we proclaim for our salvation is false, since He would have died for His own sin.

In Orthodox Christian morality, any good that might be accomplished by doing wrong is at best a relative good, not an absolute good: saving ten lives by destroying one still requires killing the one person; injustice done to one person or to one group for the sake of another still involves doing wrong to someone. Such choices are often made in the world, but they are never wholly good but rather require repentance and forgiveness. It is inconceivable that our Lord and Savior, Jesus Christ, would do good by doing evil, thus there must be some other reason why He chose only men as Apostles.

The Wrongful Subordination of the Gospel. Inherent in the flawed argument of social relevance is the supposition that under social circumstances extant in the Mediterranean 2,000 years ago, women could not have effectively communicated the Gospel. The success of the Gospel proclamation, however, is contingent not on the capabilities of those chosen to preach it but rather on the power of its message which is itself guaranteed by the power of Christ²¹. Proponents of worldly philosophies rely upon their own persuasiveness to convince people of their message; this is the foundation of successful commercial advertising and sectarian proselytizing everywhere. God's truth and its perseverance, however, has never depended upon the capabilities of human beings to proclaim it. If it did, the power of God would be subordinated to human frailties and social mores, a situation which is clearly impossible for an omnipotent²² God. Christ's divinity is the foundation of our Christian faith, and the all-powerful truths concerning His nativity, His death, His resurrection, and His glorious ascension cannot be shattered even by the superhuman capabilities of Satan²³.

Human weaknesses have in fact been disregarded by God who chose various prophets and Apostles to preach His message²⁴. The Apostle Saint Paul even states "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me²⁵;" in this wise womanly 'weakness' could be an asset to spreading the Gospel. Moreover, Christ did choose women to

first-born from the dead; that in all things he might have the preeminence."

d. Ephesians 5:23: "... Christ is the head of the church: and he is the Savior of the body."

e. Ephesians 5:29-30: "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones."

²¹See: Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

²²See:

Genesis 17:1: "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, 'I am Almighty God; walk before me, and be thou perfect.'"

Genesis 35:11: "And God said unto him, 'I am God Almighty: be fruitful and multiply; a nation and a company of nations shall come be of thee, and kings shall come out of thy loins.'"

Revelation 1:8: "I am Alpha and Omega, the beginning and the ending, saith the Lord God, which is, and which was, and which is to come, the Almighty."

²³Matthew 16:18 "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

²⁴Note the calling of Moses (especially Exodus 4:10 and following) and Isaiah (Isaiah 6:1 ff.), and consider the perfidy of Peter as well as his weakness (Matthew 26:69-75; as well as Matthew 16:23 and Mark 8:33).

²⁵2 Corinthians 12:9.

proclaim His Gospel, even the first announcement of His resurrection from the dead.²⁶ There are also numerous women heroes of the Christian faith whose witness converted individuals and nations; e.g., Saint Katherine the Great of Alexandria and Saint Nina 'Equal to the Apostles' and Enlightener of Georgia. If Christ had unjustly discriminated against women these two saints alone would condemn Him.

This wrongful subordination of the Gospel is, incidentally, a critical flaw in the 'socially relevant' theologies of the modern age which have transformed and debased Christianity into a watered-down and tradition-less form of secular ecumenism that merely ministers to society through social and/or political activism. These theologies do not espouse the powerful, transforming message of the unoriginate Father and creator of all; of Jesus Christ crucified, resurrected, and ascended into glory; and of the Holy Spirit Who fills all things giving them life and true spiritual knowledge. Their scope is limited by the constraints of the world for they are of, and for, the world; their goal is mortal, not divine, for they are of man and not of God.

It would seem that women Apostles should have at least been as successful at preaching the Gospel as the many people before, during, and after the time of Christ who have overcome tremendous social disadvantages and discrimination to achieve worldly fortunes; and certainly there were those heroic women who successfully evangelized even whole nations.

Why Women can not be Priests. The reason why Christ chose only men to be His Apostles, and why these Apostles likewise only selected other men to succeed them is that the Apostles were more than evangelists; they were also priests in the line of the sacrificial priesthood which originated in the Old Testament and which Christ fulfilled on the night before He died. The implications of this fact are difficult for the Heterodox²⁷ to comprehend because they can only be fully understood within the true Body of Christ; i.e., on the basis of the Orthodox Christian faith and through Holy Tradition. A woman's ability to evangelize can be justified within the familiar Heterodox framework of Scripture and logic, but the reason why women can not be priests is expressed only within the mystical²⁸ theology of Orthodoxy and is understood only within the liturgy of the Orthodox Church which proclaims and experiences the blessed kingdom of God on earth.

The Iconic Nature of the Orthodox Christian Priesthood. Perhaps it is not surprising that the male-only priesthood is increasingly rejected by the Heterodox; indeed, the iconic argument against women priests is most staunchly rejected by those who wish to see this innovation come

²⁶See:

1. Matthew 28:7: "And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you to Galilee; there shall ye see him."
2. Mark 16:7: "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."
3. Luke 24:8-9: "And they remembered his words, and returned from the sepulcher and told all these things unto the eleven and to all the rest."
4. John 20:17: "Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend unto my Father, and your Father; and to my God, and your God."

²⁷Those who are not Orthodox Christians; i.e., Roman Catholics and the various Protestant sectarians.

²⁸A mystery is something not fully understood; in theology it is a truth incomprehensible to the reason and knowable only through divine revelation. In Orthodox theology the 'sacraments' are referred to as Mysteries, for, Saint John Chrysostom wrote about the Eucharist: "Not by sight do I judge the things that appear, but by the eyes of the mind." In other words the consecration of bread and wine into the Body and Blood of Jesus Christ is a Mystery because what we believe is not what we see; rather we see one thing and believe another. It is truly a mystery that God's grace can be granted in an inconceivable manner to us individually in a way that radically transforms our souls; for instance, at Baptism we are 'joined' to Christ and thereby participate in His death and resurrection. Mystical theology is the study of God's revelation and of our theosis through which we become "partakers of divine nature" (cf. 2 Peter 1:4).

to pass. As Orthodox we believe that when the priest serves the Mysteries²⁹ he represents Christ in a way that we understand as being an icon, image, or symbol. Orthodox iconography exists to assure us that the individuals portrayed (Christ, His Mother, the saints) are real (i.e., had a genuine physical, experiential, existence); moreover, it generally exemplifies these beings as they are (in heaven) which is why they are represented in a glorified manner. The icon also records and teaches theology through the use of images painted on a board or canvas rather than letters printed on paper in a book; an iconographer thus does not have artistic freedom to portray what he desires any more than a scribe is free to transcribe a Biblical manuscript using whatever paraphrases or expressions he chooses. Artistic freedom of expression in iconography is restricted to the incidentals of techniques for applying pigment to surface and mixing colors and tones, much as the scribe may be free to use any appropriate calligraphic manner. An icon has an existential as well as a theological reality that must be 'orthodox', or true in the sense of correctly and accurately representing the apostolic faith. Moreover, the icon truly becomes a manifestation of the prototype in our daily lives, and is thus a 'window to heaven' through which divine mysteries and grace are communicated to us and through which we communicate our prayers to God.

Among the Mysteries of the Orthodox Church, the Holy Eucharist celebrated in the Divine Liturgy is perhaps the preeminent iconographic reality of our faith. It is the fulfillment of the Old Testament temple worship and the realization of the supreme sacrifice for the sins of all mankind effected and perfected once for all by the only High Priest, our Lord, God, and Savior Jesus Christ. The Orthodox church itself is rightfully referred to as a 'temple'³⁰, and is arranged like the tabernacle or temple described in the Old Testament book of Leviticus³¹. The nave of the church corresponds to the area outside the 'tabernacle of the congregation'³² where the levitical priests offered sacrifice; as the 'royal priesthood'³³ of God the baptized and confirmed Orthodox worship here. The sanctuary of the church is equivalent to the inner sanctuary of the tabernacle³⁴ and 'the holy place within the veil'³⁵ into which the Jewish high priest alone was directed to enter annually, on the day of atonement, where – among other ritual duties – he was to sacrifice a bull for his sins and those of his family as well as a goat for the sins of the people.³⁶

Saint Paul reminds us that every high priest of the Old Testament "taken from among men is ordained for men in things pertaining to God, that he may offer gifts and sacrifices for sins."³⁷ Saint Paul points out, however, that in Jesus Christ we have a new high Priest, not one "which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin"³⁸ Moreover, when "Christ being come a high Priest, of good things to come,

²⁹The Orthodox word comparable to 'sacraments'.

³⁰The use of the word 'church' instead of 'temple' is a contemporary - and incorrect - western linguistic interpolation.

³¹See Exodus 33 through 40,

³²See Leviticus 1:5, *passim*.

³³1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who called you out of darkness into his marvelous light."

³⁴See Exodus 39 and 40

³⁵Leviticus 16:2, *ff*.

³⁶See Leviticus 16:1-19

³⁷Hebrews 5:1

³⁸Hebrews 4:15; another translation (RSV) reads: "unable to sympathize with our weaknesses, but

by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us."³⁹

In the Divine Liturgy, the bishop or priest enters the altar sanctuary as did the high priest in the temple; he is a 'living icon' of Christ who Himself performs the act of offering and sacrifice. Just before the consecration we hear these words: "Ta; sa; eJk tw`n sw`n soi; prosfevromen kata; pavnta kai; dia; pavnta. – Thine Own of Thine Own we offer unto Thee, in behalf of all and for all." Nicholas Cabasilas, writing in the fourteenth century, summarizes Orthodox teaching on the Eucharist this way: "The sacrifice is not a mere figure or symbol but a true sacrifice; secondly, it is not the bread that is sacrificed, but the very Body of Christ; thirdly, the Lamb of God was sacrificed once only, for all time ... The sacrifice at the Liturgy consists, not in the real and bloody immolation of the Lamb, but in the transformation of the bread into the sacrificed Lamb."⁴⁰

Jesus Christ was a male⁴¹; any iconographic representation of Him as a female or as androgynous would be false, a lie: other than the truth. The priest, is therefore a male as Jesus was male. Some may argue that Jesus was also a 'human being', thus any 'human being created in the image of God' could represent Him. The church does not suggest in any way that only men are fit for the priesthood because of their bodies, and that women are unsuitable because they do not possess male attributes; this would consign a very simple materialistic symbolism to iconographic representations and ignore their mystical reality. Rather the Church looks for an ideal symbol to represent Christ in the holy of holies; in fact, men with physical disfigurements are barred from the priesthood, for the priest, like the lambs sacrificed in the Old Testament, must be without blemish⁴² if he is to represent Christ. A woman does not ideally represent Christ by virtue of her differences from a man (which Jesus was) in appearance, voice, manner, character and personality. Men and women are not the same, although they were created for one another in the image of God⁴³, nor do they have equal roles⁴⁴. Some carry this argument of

One Who in every respect has been tempted as we are, yet without sin."

³⁹Hebrews 9:11-12

⁴⁰Commentary on the Divine Liturgy, Chapter 32

⁴¹Note:

Luke 1:30-31: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

Luke 2:7: "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger ..."

⁴²cf. Leviticus 1:10

⁴³See:

Genesis 1:26-27: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

⁴⁴See:

Genesis 3:16: "Unto the woman he said, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'"

Ephesians 5:21-28: "... submitting yourselves one to one another in the fear of God. Wives, submit yourselves to your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

symbolic, or iconographic, representation to an absurd extreme, arguing that perhaps only males of Christ's own race could be acceptable priests; note, however, that although the Scriptures and Holy tradition speak of the differences between men and women as regards their nature and calling, nowhere is there any distinction made on the basis of race.

Conclusion. Those who introduce the innovation of women priests ignore the example of Christ, the evidence of Scripture, the testimony of the Holy Canons, the whole witness of Holy Tradition, and the unbroken practice of the Orthodox Church. They would suggest that the Body of Christ, the Church, can be improved, and thus imply that Jesus Christ was a teacher enslaved to His times without the power or vision to establish His Church on a foundation that nothing can destroy. This reduces Jesus to a good moral teacher like many other historical men, but it minimizes His Divinity clearly leading to a new version of the ancient Arian heresy. Many are perhaps innocently swayed by arguments of 'justice' or 'fairness' while they disregard that the wisdom with which God brought all things into being, through which He has ordained all things, and by which He will judge all things far surpasses our meager human understanding. Men were chosen for the Old Testament priesthood and Jesus Christ the High Priest is male; the Apostles He selected to continue the liturgical sacrifice and to iconographically represent Him were male and those ordained to succeed them were male. It is spiritual arrogance to presume that we sinners are more capable than Christ to rectify in our present society an injustice done to women. It would perhaps be better "in this adulterous and sinful generation"⁴⁵ to rediscover the eternal wisdom of Orthodox Christianity and to obediently submit in all piety and humility to the teachings of Jesus Christ, to the example He has set before us, and to the Holy Tradition of His Church which is His Mystical Body filled with the Holy Spirit and thus infallible.



This Essay was provided to the LION by the Reverend Father Luke Uhl of the Diocese of Denver, Greek Orthodox Archdiocese of North and South America. A somewhat shorter version of this Essay, without footnotes, was published with the permission of His Grace, Bishop Isaiah, in the Diocese of Denver Newsletter for Clergy and Laity.

Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself."

⁴⁵Mark 8:38: "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

October 1995

Sun

Mon

Tue

Wed

Thu

Fri

Sat

1

XV Trinity
7:30 AM Morning Prayer
8:00 AM Holy
Communion & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
4:00 PM Evensong

2

Holy Guardian
Angels

3

feria

4

feria
12:10 PM
Liturgy

5

Ss. Placid &
companions,
Mm
9:30 AM
Liturgy

6

feria
8:30 AM
Liturgy

7

feria
9:30 AM Liturgy
10:00 AM
Crafters' meeting
5:30 PM Evensong

**The Church Womens' Craft Fair & Bake
Sale & English Tea begins at 9:00 am,
Saturday, 28 October !**

8

XVI Trinity
7:30 AM Morning Prayer
8:00 AM Holy
Communion & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
11:30 AM English
Tea Committee
4:00 PM Evensong

9

Ss. Denis,
Rusticus,
Eleutherius,
Mm
7:30 PM
Destry

10

S. Paulinus of
York, bc

11

S. Kenneth, Ab
12:10 PM
Liturgy

12

St. Wilfrid of
York, bc
9:30 AM
Liturgy

13

St. Edward,
Confessor &
King
8:30 AM
Liturgy

14

S. Callistus, bm
9:30 AM Liturgy
10:00 AM
Crafters' meeting
5:30 PM Evensong

**The number of new Scholars in the Church School
requires us to add a class. Please see Fr. John or
Subdeacon James if you are willing to teach!**

15

XVII Trinity
7:30 AM Morning Prayer
8:00 AM Holy
Communion & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
4:00 PM Evensong

16

S. Gall, Ab &
S. Eliph,
martyr

17

Vigil of St.
Luke

18

*St. Luke,
Evangelist
& Apostle*
12:10 PM
Liturgy

19

S. Frideswide
of Oxford, v
9:30 AM
Liturgy
7:30 P/M
C. S. Lewis

20

feria
8:30 AM
Liturgy

21

S. Hilarion, Ab
9:30 AM Liturgy
2:00 P/M Wedding
3:30 PM Orthodox
Dogmatic Theology
5:30 PM Evensong

22

XVIII Trinity
7:30 AM Morning Prayer
8:00 AM Holy
Communion & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
4:00 PM Evensong

23

feria

24

*Saint
Raphael,
Archangel*

25

Ss.
Chrysanthus &
Daria, Mm
12:10 PM
Liturgy

26

S. Evaristus,
bm
9:30 AM
Liturgy

27

Vigil of Ss.
Simon & Jude
8:30 AM
Liturgy

28

*Ss. Simon & Jude,
Apostles*
**Craft Fair &
Bake Sale**
9 am - 4 pm
8:30 AM Liturgy
5:30 PM Evensong

**The very popular annual
English Tea will be
offered Saturday, 28
October, with service in
the redecorated Choir
Room.**

29

XIX Trinity
7:30 AM Morning Prayer
8:00 AM Holy
Communion & Sermon
9:00 AM Church School
10:00 AM Divine
Liturgy
4:00 PM Evensong

30

feria

31

VIGIL OF ALL
SAINTS (ALL
HALLOWS' EVE)

**All Saints' Day Masses will be offered at 12 noon
and 7 pm on November 1, 1995. All Souls' Day, 2
November, follows the same schedule.**

Parish News

The Class DOGMATIC THEOLOGY will continue at St. Mark's on Saturday, October 21 at 3:30 p.m. in the Parish Hall. We will continue with Chapter One. All are welcome. Those who wish to participate must obtain a copy of the book, Orthodox Dogmatic Theology. This book is available for \$17.50 plus sales tax from the St. Mark's Bookstore.

Please see the notice in the Kalendar and Poster regarding the Craft Fair, Bake Sale, and English Tea on Saturday, 28 October, also known as Ss Simon and Jude, Apostles.



Crafters at work include Kathryn Reeves, standing at left, new President of the Church Women, and Natalie Lickteig, Nancy Stuart Steffen, Nancy Branson, Jane Long, Jackie Fields

The Orthodox Community Outreach Center (OCOC) had a huge success with the Dinner Fundraiser. We raised over \$ 8,000.00 for the work of the Center. This is about one third of the annual budget. If you are a regular contributor to UNITED WAY, you may designate the OCOC as your Charity of Choice.

The OCOC now need winter coats and sweaters for the deserving and undeserving poor.

St. Marks will gladly receive proposals from the faithful for the SILENT AUCTION to be held in conjunction with the CRAFT FAIR and BAKE SALE and ENGLISH TEA.

We have learned that the Rt. Reverend John Mangels has resigned from St. Augustine's Parish in Denver and awaits a new assignment from the Archdiocese.

I publish the bands of marriage between Miss Jenny Murphy of Denver and Mr. Corey Meehan of Denver. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first time of asking.



Fr. Chad Richard Hatfield, left, holds the newly baptised Henry Kuhlman Gray (patron Saint: Michael the Archangel) while Father John Charles Connely, Rector, stands at right and the Kuhlman grandparents with the Gray grandmother and Sarah, Jane, and Anne Elizabeth attend young Henry's Baptism. at St. Mark's in the Our Lady of Walsingham Chapel.

The Bookstore has received a new supply of icons for personal and home devotions from the monastery of St. Isaac in Wisconsin. Prices are from \$5 to \$15 on these lovely icon prints.

The C. S. Lewis Society meet on the third Thursday of October at 7:30 pm. All are welcome.

Deborah C. Connely, staff photographer.

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The Lion

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